20. A Quarrel between Husband and Wife.

*539 *Jal mɛ̈kọ e ṅwọmọ. Ka ṅan a ḍachọ bɛ̈nọ, e kānọ pî; ka jal ɛni wɛ̈rɔ̀, kine: à, ga pi ṅọ? Ya by kɛch. Ka ṅan a ḍachọ ka kwōna wọk. Ka gɛ nɛnọ, ka gɛ tōrọ yi kɛch; chama ṅi butọ feṅ, ka ṅiṅɛ báṅà mɛ̀jɔ̀ yi kɛch.*

Ka gɛ kɛḍọ bɛ̈ kɛatọ ki byɛl, ka ṅan a ḍachọ lōṅa wɔt (ɣɔt), e kānọ gin cham. Ka gɛ bɛ̈nọ, gɛ kātọ byɛl, ka gɛ pɛ̈ka péṅ; ṅan a ḍachọ kúchè gɛ́n, ṅan a ḍachọ panọ ki ggre wɔt. Ká gɛ̀ nàmɔ̀, ka ṅi ko: á, ṗwà, chɛ (cha) duṉ a waṅ mēyi (mēi), ṅwāl ɛ́ná! Ka gọ ṅwāle. Ka gɛ yūjọ ki byɛl. Ka ṅan a ḍachọ fɛ̈chọ kine: ṅimia, a kịdi? a ya re wa reɛ? Jal e ko: ɛ̈ ṅawọ-tyau! gọṅ ḍọga! Kine: kipaṅọ? Kine: chá re a wɛ̈ke ya kɛch? ko: ɛ̂, faṭe yin a kōbị awa kine: ga pi ṅọ? Ka ṅal ɛni kɛta wọk; ka wɛn chwɔ́l, ka e bɛ̈nọ; e ko: á, pyeche ṅa wun, wɛ̈ke ya ḍọga! kine: kipaṅọ? Kine: ɛ̂, pyeche yau! A pyey ṅān ɛni, kine: ṅān! á kịdí? A kōp ṅate, cha wɛ̈kè yɛ ḍọgɛ! Kine: ɛ̂, kúchè yán! Ña tyau, tē kwɔ́p! Ya kūla pi awa; a kōbị́ kine: gɛn a pi ṅọ? Kɛṅ ɛni anan; ɛ́na (ɣɛna) kɛḍá. Kine: ṅɛ̄! A tōre yi kɛch, a kɛṭi gɛ bɛ̈ kwále byɛ́l, a kịta gin cham wɔt, gɛ tūk. Faṭe kɛṅ ɛni anan? a bɛ̈ni, a kōbị kine: ówà, cha duṉ a waṅ byɛli! a nām gɛ́n, ɛ́ná kōbá, kine: yá nɛ̀n! A kōbị: ṅa tyau! gọṅ ḍọga! A kōba kine: búḥ! na yín a kyɛt áwà, kine: ga pi ṅọ? Faṭe kɛṅ ɛni a bɛ̈n anan? A kūla gin cham; a yḍdé. A kōbe wiy ṅán ɛ́ní: yi kwata kapaṅọ? Adi? chól byɛ́lá a kwāl yi yín! A kōbe kine: kipaṅọ? Yā dẹ, a wɛ̈ke ya kɛch! Yi cha (yá) kúwa! ḍọgi gɔ̄ṅa yin. A kɛḍọ, a kūle wat, mɛn lɛ̄gɛ́, a lɛ̄gɛ́ lwɔge ɔ́rɛ̀, a ṭumi kwɔp.

[515] A certain man had married a woman. One day his wife came and brought him water (to wash his hands, as is the custom before eating). But the man was
*539 angry, and so he said: "What is that water for? I am not hungry." Thereupon
593 the woman went outside, she too was cross. When they went to sleep, they were
586 troubled by hunger (both having eaten nothing). The man tried to lie down, but his eyes refused to close on account of hunger.

[674] In order to get something to eat, the man with a friend (who lived in the same house) went to steal dura. But in the meantime the woman had prepared food and came into the house, after the men had gone. After some time they returned, bringing with them the stolen dura. They sat down in the house, but did not know that the woman too was there; she hid in a corner of the house. And the two men ate. They talked to each other: "Ah, brother, you have a thick ear of corn there, just let me touch it!" And he touched it. So they ate the corn from the ears. Suddenly the woman asked: "My brothers, how? Why do you bring such shame upon me (by stealing corn and not eating the food I have prepared)?" Then the man said: "You cursed woman, loosen my cattle."[1] She asked: "Why?" He said: "Why do you leave me hungry?" She

[1] This is the formula for: "I will be divorced from you." Loosen the cattle (give back the cattle) which I have paid your father for you.

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754 The evil medicine man takes advantage of the carelessness of the people. A man may be gathering the old stalks on his field to burn them, but fails to burn them that evening. An evil medicine man comes at night and burns them, and then the owner gets the ashes on his hands, and his hands swell. Or the large stick used in planting the grain may be left in the field at night, and the owner of the malignant power enters the field, and burns it. The grain will grow well till it gets to be almost ready to yield the harvest, when it is burned by the sun so that it dies. Water that is left in the garden over night may be defiled, and the people who drink it die.

The evil charmer is envious of the successful fisherman. He gets a bone of a fish that the man has caught. The fish bone is burned in the fire. That works a charm on the fish spear, so that in the future it will not be able to take the fish.

Accidents which terminate in blindness are caused by the evil medicine men.

513 In the hot season, when the people sleep in their yards, the evil medicine man comes at night and sprinkles blood on the sleepers, and they die.

751 764 After a person has been buried, the grave is watched for three or four nights lest the man of evil should take a bit of the earth, and by working a charm on it kill the whole family of the deceased; but after a short time he can not work that charm, so at the end of the fourth day the watchmen are dismissed.

751 754 When with an evil medicine man it is well to be on the alert. When a person is sitting with a man of that class, when he gets up he should brush the ground where he has been sitting so as not to leave an imprint of his body for the man to use in his witchcraft. When a person sees such a man walking behind him, he should return, and if the man is stepping exactly in his tracks, he should be taken and made to ransom the man as he was killing him. It is not safe to sleep in the same house with them, as they may defile a person in his sleep. In eating with them it is best to stop before a person is satisfied. To strike an evil medicine man is to invite certain death. The people have the habit of asking a person to wash their backs when they are bathing. Should a person ask an evil medicine man to do that favour for him he will be very itchy all that night, and later have sores all over his back. 515

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like bellows, and then passes it on. Pipe and beer circulate freely, and under the mellowing influence of both, tongues are quickly loosened and conversation turns to the perennial topic of cattle. After a while, your cigarette finished, you will excuse yourself to your host and, rising from your cramped position, greet everyone present in turn and make your escape into the open air.

The Shilluk, sensible man, starts his day with the sun. He emerges from his hut, however, with heavy head and blood-shot eyes, since he has been sleeping for seven or eight hours in a small windowless hut with the doorway blocked with a heavy grass mat and perhaps a smoky fire burning as a protection against mosquitoes. As a further defence against these pests he covers himself from head to foot with the red ashes from the cow-dung fire, but this does not worry him; if there is water handy he may rinse his hands and face, if not, he will remain as he is until his next visit to the river —perhaps today, perhaps tomorrow or the next day—gives him the chance of taking a bath.

Gradually the village comes to life: the women appear, winding their drab-looking cloths round them, and set off on their daily pilgrimage to the river with the heavy water pots balanced on their heads. The little group breaks up and the women fall into line, one behind the other, as they reach the narrow track leading out of the village, chattering like starlings as they swing along. The boys come out of the byre smothered like their elders in the red ashes in which they have been lying all night, looking like imps from the lower regions. They begin to clean up round the tethered cattle, collecting the cow dung and spreading it out to dry in the sun for fuel. When this is done they milk the cows and goats. From one compound comes the sound of dull thumping as some girl pounds the millet grain into coarse flour. The grain is small and hard, red or white in colour. It is first winnowed by being poured at shoulder height from a basket and then sieved in a boat-shaped scoop of plaited fibre. The grain is then put into a

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shops) in about an hour if he is on his bicycle, but if he is on foot he will be two-and-a-half to three hours on the road. He looks around for the catechist and eventually finds him on the outside of the prison fence, chatting through the wire to some of his friends on the other side who have had the misfortune to be found out. The catechist jumps up when he sees the priest approaching and hurries to meet him and assure him that the man is still alive and very anxious to see him. He tells him that the village is but a short distance away (actually it turns out to be the best part of four miles through the forest behind Kodok), and proceeds to conduct him thither through a labyrinth of paths and tracks.

Eventually they arrive at the village, a huddle of half-a-dozen miserable huts, and cross to the one where the sick man is lying. Several mangy pi-dogs drowsing in the sun rouse up at the entrance of the stranger and make their usual attack. The priest crawls through the narrow entrance into the hut and coming from dazzling sunlight into semi-darkness, for there are no windows in the hut and the grass mat that was removed from the door to give him entrance has been replaced, it takes him some time to accustom himself to his surroundings. He tells someone squatting near the entrance to remove the mat from the door, since besides the lack of light there is also a decided lack of air, and the temperature, high enough outside, is well nigh unbearable inside. Furthermore there is a haze of smoke from a long Shilluk pipe which is being handed round the visitors to the sick bed, and an unbelievable stench arising from foul tobacco, decaying fish and unwashed, oiled and ash-smeared Shilluk bodies.

The first thing the priest does is to clear the place of its occupants—including the fish. He is relieved to find that the young woman suckling a baby is not the sick man's wife; indeed he has not got a wife, so that is one complication the less, anyway. Then, soaked with perspiration and blinded by the drops that run down into his eyes, he turns to the motionless bundle of rags lying on a skin on the floor. The man is conscious and evidently glad that the priest has come.

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164 villages, boiling, disinfecting or burning anything that could
744 harbour the deadly lice. It was a long struggle, and the sickness had spread south of Lul and managed to get a hold on the Malakal side of the river before it was finally destroyed.

*797 In the mission, we fought long and unceasingly, and
164 happily, not unsuccessfully, to keep the fever at bay. Natur-
744 ally in the school we had always maintained a very high
[515] standard of cleanliness. A morning bath for the children had always been enforced, their clothes had to be washed every Saturday, and classrooms and dormitories were swept and dusted daily. But we multiplied our efforts; the pupils' heads were kept shaved, and their clothes, blankets and mosquito nets were boiled. They were deprived of all beads, bracelets and trinkets—anything indeed where lice could find refuge. Stripped of their adornments for the first time, they appeared to be really naked, and they, and we, lived in a perpetual cloud of D.D.T. powder. As far as possible the villages were put out of bounds and the children's activities confined to the area between the mission and the river. Thanks to all these precautions only two boys went down with the sickness. These were promptly and rigorously isolated and, receiving immediate medical attention, both recovered.

164 Since the passing of the relapsing fever epidemic the district has been free from any serious outbreak of sickness. Every year, however, from November to March, when the really cold North wind comes howling across the country, many people, particularly among the old folk, get pneu-
*[797] monia, and the priest is ever on the alert for the knock on his door and the summons which may take him but ten minutes to answer, or on the other hand may mean a journey of twenty miles or more, and occupy him the best part of the day.